

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Miscellaneous.

### THE ROMAN CATHOLIC CONTROVERSY.

Dr. Brownlee, in his thirtieth letter, says, Popery is essentially despotic; and it is utterly incompatible with the free institutions of our republic.

Here I have to combat the prejudices and ignorance of superficial men, who maintain that popery is so altered and modified, and reformed, from what it used to be in the dark ages, that it can do little or no harm. Reverend fathers, no one knows better than you do, that these ages were created dark ages by the plastic power of popery. And if she could have crushed the influence of the Bible, and quenched the light of truth and science, we should have been in the dark ages yet. Modern light and improvement bring no improvement in her. One fact is enough to show this: popery claims absolute supremacy for her pope, and also infallibility! Hence, she declares, "she never errs!" Hence, she can never alter, consistently, one decree; nor revoke one false step; nor abate one evil that ever existed in her. You affect to compliment her by calling her improved and reformed! Were you in Spain, you should receive for your compliment a *corps du gard* to escort you to a cell in the dungeon of the bishop—the inquisitor, in his own diocese! In fact you offer Rome the greatest insult, which in her estimation, you can contrive to offer her in this land;—by allying that she is in any respect altered: for, in doing this, you take away the largest and brightest gem, from her crown, you take away her infallibility and supremacy.

The fact is this:—Popery is altered so far, that she puts on the mask, and a false garb. For she feels that she is in an enemy's land. She suits herself in appearance, to the decent exterior of Protestants. But, as you know, fathers, the moment you can get the power, you will forthwith revive old Irish, Spanish, Italian, and Austrian times. And our cities will gleam with the *Auto de Fe*!

Now, through you, fathers, I earnestly beg the attention of all my fellow citizens, to the doctrine of the Romish church, on this point. These papal claims are laid down by popes and councils; and they are viewed, and acted on, as "the essential doctrine of Christianity." And these claims of the pope, and his bishops and priests extend to our republic, and to our president, and congress, and governors, and magistracy, as fully, and as entirely, in their undiminished pretensions, as unto any Catholic power in Europe. I implore my fellow citizens not to be imposed on by the Jesuitism of the men who pretend that "they do

not own the pope as a temporal prince." There is not a Roman Catholic in Europe, or in the United States, who does not fully believe that the pope has as absolute a right and supremacy over Protestant Holland, and Protestant Britain, and over our Protestant Republic, and over all our bodies, and our souls; and our real and personal property—even as he has over those of Spain, or Italy itself! This is the solemn faith of every Roman Catholic. And you know, fathers, that papists could not expect to be saved, if they did not believe this. It is true, they refuse to admit it: they even deny it. But this, you know, is denied only before Protestants, and in all Protestant lands. They would be guilty of a mortal sin, if they did not believe that which they thus deny! I shall now produce, from your own books, your authentic doctrines on this point; and we shall then see how atrocious and dangerous they are.

"The Pope," says the Council which had Gregory VII. at its head, "ought to be called the Universal Bishop: he alone ought to wear the token of imperial dignity: all princes ought to kiss his feet: he has power to depose emperors and kings; and is to be judged by no man." Pope Innocent III. proclaimed himself thus to the world: "The church, my spouse, is not married to me without bringing me something. She hath given me a dowry of a prince, beyond all price, the plenitude of spiritual things; and the extent of temporal things: the miter for the priesthood; and the crown for the kingdom; making me the lieutenant of Him who has it written on his thigh, 'King of kings, and Lord of lords:' to enjoy the plenitude of power, that others may say of me next to God, 'out of his fullness have we received.'"

To deny this unbounded temporal power was deemed by the Pope the greatest heresy in the kings of Europe. Every one has read the troubles and degradations to which King John of England, and Henry II. of England, in the affair of the villanous and treason-working knave, Saint Thomas a Becket, were subjected by this usurped power of the Pope. Every student of history is familiar with the power claimed by the two Popes who excommunicated King Henry VII.; and by Pope Pius VI. who put Queen Elizabeth under his ban, and called authoritatively upon all her subjects, as his subjects, to rise up in rebellion against her, "whom he, by virtue of power from God had judged and damned,"—yes damned! For he affected to be "Lord and God" of both worlds, and judge of the bodies and souls of all men!

When King Philip of France showed a disposition to slight the Pope's power, the Pope thus addressed

him in his bull,—“We would have you to know, that you, King of France, are subject to us, both in things spiritual and temporal; and we pronounce all those who believe the contrary to be heretics!” Again, on another occasion, addressing the same monarch, the Pope said, “Do not imagine that you have no superior; or that you are not in subjection to the Head of the ecclesiastical hierarchy,—he that maintains this is an infidel!”

This supremacy of the pope, “over all persons and things,” says Bellarmine, “is the main substance of Christianity!” Hence the following doctrine of the Roman Catholic Church, which I submit to every citizen of this republic. Cardinal Polus, *De Concilio*, 44, says: “*Petri Cathedram, &c.* The chair of St. Peter, Christ has constituted, above all imperial thrones, and all regal tribunals!”

Blasius, *De Rom. Eccles. Dignitate*, Tract 7, pp. 34, 83, 85, says: “*Unicus Dei Vicarius, &c.* The Roman Pontiff is the only Vicar of God—the pope’s power is over all the world, pagan, as well as Christian: the only Vicar of God, who has supreme power, and empire over all kings, and princes of the earth! As there is one God, the monarch of all, who presides and rules over all mortals; so there is one Vicar of God: kings ought to be under Peter: and must bow down and submit their necks to him, and his successors; who is prince and lord of all, whom all emperors and kings, and potentates, are subject to, and must humbly obey.”

Pope Boniface VIII. proclaims in the *Extravagantes* (the extra-vagantes are the decretals of popes, and councils, and of the civil powers:) “*Omnes Christi, &c.* It is necessary to salvation that all Christians be subject to the pope.”

Bzovius, *De Rom. Pontif. Col. Agripp. cap. i. 3, 16, 32, 45*, teaches thus: “*Papa est, &c.* The pope is the monarch of all Christians; supreme over all mortals: from him lies no appeal. He is judge in heaven; and in all earthly jurisdiction, supreme: he is the arbiter of the world.”

Mancinus, *De Jur. Princip. Rom. Lib. 3, cap. 1, 2*: “*Papa est, &c.* The pope is lord of the whole world. The pope, as pope has temporal power: his temporal power is most eminent. All other powers depend on the pope.”

Turrecremata, *Card. ad Can. Alius 3, Caus. 15; Quest. 6, and De Eccles. Lib. 3, cap. 14*, teaches thus: “*Papa potest depenere, &c.* The pope can depose emperors, and kings; he may lawfully absolve subjects from their oath of allegiance. If the king” (or president) “be manifestly a heretic,” that is, a Protestant, “the church may depose him,” that is, from his office as a magistrate.

Paul IV. the Pope, in his Bull, A. D. 1558, thunders forth his anathema thus: “All Protestants, be they kings or subjects,—that is, be they presidents, or governors, or mayors, or aldermen—“are all solemnly cursed.” And this Bull is a part of the canon law: see *Lib. 7, Decret. and Lib. 5, Tit. 3, De Hereticis, &c. cap. 9.*

And let magistrates look well to the character which the Romish Church says, her priesthood occupy, in the republic. They never can, without violating their solemn oath to the pope, take the oath of allegiance to our government; or become citizens. If they do, they are guilty of perjury before the pope.

Nay, the Roman Council of the Lateran, under Pope Innocent III. Can. 43, thus declares: “*Sacri auctoritate, &c.* By the authority of the Holy Council, we declare it unlawful for secular princes to require any oath of fidelity, and allegiance of their clergy: we peremptorily forbid all the priests from taking any such oath, if it be required.” See *Corpus Jur. Canonici*.

Filiucius, in his *Moral Quest. Tract 16, cap. 11, sect. 307, 309*, teaches that “by the canon law, and the decree of the Lateran Council, under Pope Innocent III., all magistrates who interpose against ecclesiastical persons, in any criminal cause, whether it be even for murder, or even high treason, shall be excommunicated.” And the Bull of Pope Gregory IX. in 1580, declares thus:—“*Judex secularis, &c.* No secular judge may condemn a priest: and if he do; he shall be excommunicated.”—Hence it is canonical doctrine of the Roman court that papal ecclesiastics are not subject to the civil laws!

Let it be distinctly known to all our fellow citizens, that the above doctrines are extracted from the laws, canons, and decretals published by Romish doctors, improved by inquisitors; or enacted by councils and sanctioned by Popes. Hence they exhibit the immutable faith of the Roman Catholics. No priest, nor layman, can dare to deny these; and no true Roman Catholic does deny them in his heart, nor can he avow the denial without perjury, before his Lord the pope! The position which I wish distinctly to lay down here,—is this:—such has been the invariable doctrine and practice of the papal court and church in Europe: and, as it never has been disavowed, nor can be disavowed, without giving up papal supremacy, and infallibility; therefore it is taught, and as far as practicable, carried into effect on our continent, as well as in Europe!

Every Protestant, and supporter of our free institutions, ought to know, and remember that every protestant, and every man not a Roman Catholic, are by the pope and priests pronounced excommunicated heretics! Every man within these United States ought to know, and remember, that every Protestant, and every man not a Roman Catholic, are annually excommunicated, and pronounced accursed, and doomed to hell! This horrid curse against us all, is uttered and pronounced on every Thursday before Easter. On that day the pope in his flowing red robes, the appropriate vestures of “the blood red scarlet beast” of St. John,—solemnly utters this horrid, this infernal curse, against every Protestant, and every man among us, Jew and Gentile, not a Roman Catholic!—And after his example, each priest in his own chapel pronounces this “horrid curse” on every Protestant in the land. Yes! On that day each Roman Priest, in his chapel, reads this Bull in Coena; and if he does not—then—is he a perjured man. On that day, these foreign emissaries who find shelter in this happy land, utter the horrid curses of their foreign court on us: and doom to perdition, all our Protestant fellow-citizens! On that day, he denounces, and curses all our magistracy; all our Aldermen, our Mayors, all our Justices, all our Judges; all the Governors of the States; and the President of the United States, and all the government of the republic! and this curse of the Pope pronounced on them includes their sentence of Deposition, as being here—

ics; and therefore unfit to rule over the faithful subjects of his holiness the Pope of Rome! I state this as a matter of historical record. It is a part of the Roman Catholics' religion to curse all men but themselves! But what screens them is this—they utter these terrific curses in Latin!

This they are compelled by oath, to do. Yes, they deem and declare all Protestants, being heretics, unfit to rule, unfit to hold office; unfit for heaven, and accursed to perdition. I do not say what any man's, or priest's private opinions, or charity is. I disclaim all personal allusions. With individuals I have nothing to do. I speak of the Roman Catholic tenets, in their books, in every priest's hands; and as he is bound, by oath, to the foreign despot, the pope, to believe and to act. And in case of any war, or insurrection, the whole body of the bishops, and the priests, as you perfectly know, Reverend fathers, are bound, by your foreign allegiance, and your awful oath to a foreign power, to rise up in defense of pope, and a foreign Catholic power, even against the government, and laws of this republic. I do not say you would do it. I affirm nothing of this. But, I say before the face of our government, and the nation, that these fixed and immutable doctrines of your Church, and your solemn priestly oath, do bind you; infallibly to do this. And if you did not join the Pope and a foreign Roman Catholic power, against our government, and country, then you are perjured men; by breaking what you deem the greatest and holiest of all oaths,—the oath of allegiance to the Pope!

And I shall here present the profession of faith and oath, by which the priests are solemnly sworn. It is recorded in Bulla Pii IV.; "Omnia a sacris, &c. All things defined by the canons, and general councils, and especially by the Synod of Trent, I undoubtedly receive and profess: and all things contrary to them, I reject and curse: and from my dependents, and others under my care, as far as possible, I will withhold. And this Catholic faith I will teach, explain, and enforce upon them."

This is the oath I alluded to, which binds every priest to hold and enforce all these aforesaid doctrines, which we have recited; and which are so essentially despotic, and so utterly incompatible with our republican institutions.

I shall also subjoin the canonical oath which you, Fathers, took, and which every prelate must take, at his consecration. It is copied from Pontif. Roman. De consec. elect. in Episcop. p. 57. "Ego P. P. ab hac hora, &c. I from this hour will be faithful and obedient to my Lord, the Pope, and his successors" (and he is a temporal prince, as we have seen, as well as a spiritual;) "the councils they entrust to me, I will never discover to any man, to the injury of the Pope. I will assist them to retain and defend the Papedom, and the royalties of St. Peter, against all men. I will carefully conserve, defend, and promote the rights, honors, privileges, and authority of the Pope. I will not be in any council, pact, or treaty, in which any thing prejudicial to the person, rights, or power of the Pope is contrived. And if I shall know any such things, I will hinder them with all my power, and will speedily make them known to the Pope. To the utmost of my power, I will observe the Pope's commands," (temporal of course,

and spiritual,) "and I will make others observe them. And I will impugn and persecute all heretics and all rebels to my Lord the Pope."

I shall advance nothing, without proof. I shall, therefore, here give extracts from this annual curse,—namely, the Bulla In Cena Domini. "In the name of the Almighty God, Father, Son, and Holy Ghost, and by the authority of St. Peter and St. Paul, and by our own,—we excommunicate, and pronounce accursed all Hussites, Wickliffites, Lutherans, Calvinists, Huguenots, Anabaptists, Trinitarians, and all apostates from the faith:" namely, the Roman faith, "and all who keep and read knowingly their books, &c."

In the 19th section, he dooms to hell, all "those who, without special and express license, from the Roman Pontiff, impose taxes or tribute on Roman prelates, priests, monasteries, or churches, &c. and all other potentates, and presidents of kingdoms, &c. who do this." Here the curse reaches our government, and our legislature, if they shall venture to tax priests, or priests' property, without "express license of the pope."

In the 20th section he settles the awful doom of judges and magistrates, who shall dare "to sit in judgment on any bishop, priest, or ecclesiastic," "without express license from the Holy Apostolical See!"

In the 22d, the pope declares this Bull, and three sentences of doom binding for ever,—unless revoked by the pope, for the time being. In the 24th section he utters his fearful curse against bishop or priest, who shall dare to give absolution to any one under these dooms, "in face of these presents;" and he declares that "he will proceed to severer spiritual, and temporal punishments, as he shall think most convenient."

And, finally, he tells the world, that if any shall infringe on these Letters, and this Bull, or despise them; they "shall certainly incur the wrath not only of Almighty God," but "also the wrath of St. Peter and St. Paul!" Published in Rome, 1610, by pope Paul V.

Now, is there a man in all our republic, so wilful, or so ignorant, as not to see and admit that such men as the priests, and you fathers, the bishops, who are sworn to hold, and to act on such dangerous doctrine, can never be true citizens. To be republicans on their part is impossible! No man in the possession of reason or common sense, can ever look on them as capable of loving a republic, or acting the part of good republican citizens. They are the sworn vassals of a foreign haughty and turbulent despot, the Pope; whose court has kept Europe in confusion; and involved the various nations thereof, in continuous scenes of bloodshed, rapine, and desolation, for, at least, a thousand years! I hold them up, not as individuals, personally, but as a body, to our nation, as dangerous, and deadly foes; and spies in the camp; who are bound, by a fearful oath, to compass the ruin of civil and religious liberty. Hear the words of the famous Rucellai, the Secretary of the government of the Grand Duke of Tuscany. Even he, a Roman Catholic, was filled with indignation, at these most infamous scourges of the human family, the priests of Rome! Even he labored with the Grand Duke, to put down this insulting and heaven-



during Bulla in Coena Domini. In the close of his spirited appeal to the Grand Duke, this faithful secretary says: "The priests ought to be punished as transgressors of the national laws. Their obedience to this Bull, in Coena, should cease to operate as an excuse for them. That Bull is published every where: its principles are taught in the schools," yes, and also in every popish Seminary in the United States! It is inculcated on the penitents by their confessors: it is demonstratively unjust: it is subversive of all the rights of sovereignty, of law, of good order, and of public tranquillity!" Nay, exclaims that faithful and distinguished statesman, in allusion to the priestly oaths, "That oath, is, in fact, a solemn promise not only to be unfaithful to one's lawful government; but even to betray it, as often as the court of Rome's interests may render it necessary!" See more of this in memoirs of Scipio de Ricci, ch. 3. p. 38—50. And Glasgow prot. vol. ii. Appendix.

And these are the atrocious principles of the men who are pouring in their legions of Jesuit priests on our shores! These are the outrageous principles and politics of the men who are erecting seminaries, and are offering to teach Protestant children the true religion; and American republicans, sound politics! These are the horrible and revolutionizing principles of men, who are looked upon with so much indifference by some of our statesmen, and caressed as sound and worthy patriots by others.

I lift up my pleading voice; and with deep solemnity, I beg to warn every Christian in the land; and every politician; and every magistrate; and every statesman, against these foreign emissaries, and vassals, bound by oath to the car of the foreign despot, the Pope! By your love of country; by the memory of your fathers who gallantly braved all dangers, and broke a foreign tyranny's cruel yoke; by the souls of your children, I implore you, throw the shield of your mighty influence over our free institutions and liberties; and ward off the fatal blow, aimed at them in a novel assault by the Catholic and despotic powers of Europe! Study the history of Jesuitism, and Popish supremacy and its bloody deeds in Europe, and tremble for your country's welfare and liberties! This, I implore you to remember, is no sectional question: it is no question of religious sectarianism: it is no question of even any religion. It concerns every lover of liberty, and of his country, whatever be his creed, or politics of the day. The broad question is this: shall we sit quietly still, and see our country converted into an arena of Jesuitism, and despotism, and bloodshed, like another Europe, the bloody arena of an atrocious tyranny, for a thousand years! Or shall we, by every fair and honorable means, even by the weapons of light and truth, drive, by one harmonious effort, the enemy from our schools, from our sanctuary, from our firesides, and from our happy shores!

I am yours, respectfully, &c.

W. C. BROWNLEE.

New-York, January 21, 1834.

### TESTS OF SPIRITUALITY.

(FROM OWEN ON SPIRITUAL MINDEDNESS.)

If men are willing to deceive themselves, or to hide themselves from themselves, to walk with God at all peradventures, to leave all things at hazard, to put off

all trials unto that at the last day, and so never call themselves unto an account as unto the nature of their duties in any particular instance; it is no wonder if they neither do nor can make any distinction in this matter as unto the true nature of their thoughts in spiritual duties. Two things are required hereto.

1. That we impartially and severely examine and try the frames and actings of our minds in holy duties by the word of truth; and thereon not be afraid to speak that plainly unto our souls which the word speaks unto us. This diligent search ought to respect our principles, aims, ends, actings, with the whole deportment of our souls in every duty. (See 2 Cor. xiii. 5.) If a man receiveth much money, and look only on the outward form and superscription, when he supposeth that he hath great store of current coin in gold and silver, he may have only heaps of lead or copper by him. But he that trades in it as the comfort and support of his natural life and condition, he will try what he receives both by the balance and the touch-stone, as the occasion requires, especially if it be in a time when much adulterated coin is passant in the world. And if a man reckon on his duties by tale and number, he may be utterly deceived; and be spiritually poor and a bankrupt, when he esteems himself rich, increased in goods and wanting nothing. Some duties may appearingly hold in the balance as to weight, which will not hold it to the touch-stone as to worth. Both means are to be used if we would not be mistaken in our accounts. Thus God himself in the midst of a multitude of duties calls the people to try and examine themselves whether or no they are such as have faith and grace in them, and so like to have acceptance with him. (Isa. lviii. 2, 3, 4, 5.)

2. Add we must unto our own diligent enquiry fervent prayers unto God, that he would search and try us, as unto our sincerity, and discover unto us the true frame of our hearts. Hereof we have an express example. (Psalm lxxix. 23, 24.) "Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This is the only way whereby we may have the Spirit of God witnessing unto our sincerity, with our own spirits. There is need of calling in divine assistance in this matter, both from the importance of it, and from its difficulty; God alone knowing fully and perfectly what is in the hearts of men.

In no way doubt but that in the impartial-use of these means, a man may come to assured satisfaction in his own mind, such as wherein he shall not be deceived, whether he doth animate and quicken his thoughts of spiritual things in duties with inward vital grace, or whether they are impressions on his mind, by the occasion of the duty.

A duty this is of great importance and necessity, now hypocrisy hath made so great an inroad on profession, and gifts have deflowered grace in its principal operations. No persons are in greater danger of walking at hazard with God, than those who live in the exercise of spiritual gifts in duties, unto their own satisfaction and others. For they may countenance themselves with an appearance of every thing that should be in them in reality and power, when there is nothing of it in them. And so hath it fallen out. We have seen many earnest in the exercise of this gift, who have turned vile and debauched apostates. Some

have been known to live in sin and indulgence of their passions, and yet to abide constant in their duties. (Isa. i. 15.) And we may hear prayers sometimes that openly discover themselves unto spiritual sense, to be the labor of the brain; by the help of gifts in memory and invention, without an evidence of any mixture of humility, reverence or godly fear; without any acting of faith and love. They flow as wine, yet smell and taste of the unsavory cask from whence they proceed. It is necessary, therefore, that we should put ourselves on the severest trial, lest we should be found not to be spiritually-minded in spiritual duties.

From the *Annals of Education*.

### THE STATE OF EDUCATION.

Our present number, as the last of the volume, is filled with an unusual amount of general articles, which could not be passed by. It furnishes sad evidence of the truth of the accounts we have given concerning the state of our country in reference to education. From North Carolina, Georgia, Virginia, and the west, we find but one voice,—*multitudes have no instruction; teachers are unqualified; and schools are wretched*, to a lamentable degree, where they are found. Still, it is cheering to see so many "signs of life;" to find so many earnestly engaged in this subject, and so many efforts to found new and improve old institutions. An admirable article in the last *Christian Examiner*, presents the importance of this subject in its true light. It rebukes with proper severity the wretched, the mistaken economy practised on this subject; "Economy, which in order to leave a fortune to a child, starved his intellect and impoverishes his heart." "*Money*," adds the writer, "should not be weighed against the soul of a child; it should be poured out like water, for the child's intellectual and moral life."

Our recent numbers, as well as recent newspaper articles, will show that there are *parties in education* as well as politics. We have *radicals* who would pull down every thing; *conservatives* who allow no change; and *reformers* who try to avoid the errors of both;—and we, probably, should be assigned to each of these parties, by different individuals. There is, also, an anti-religious party, and a non-religious party, who, unwittingly, favor the first by leaving out all religion in education; and a religious party, who believe, as we have declared ourselves to believe, from our first address to this time, that while theology cannot be taught in a common school, religion must be the foundation and the top-stone of education; that the Bible should be studied more diligently than any other volume, and that the *spirit of religion* should pervade even the common school. We have minor sects, of apparatus and anti-apparatus, translation and dictionary; whipping and anti-whipping; emulation and anti-emulation teachers; and it is an encouraging thing that these points are discussed on both sides, with more interest than ever. It shows that the object begins to enlist more feeling, and we shall cheerfully aid in rousing it by receiving proper articles from any party, except the anti-religious. Railing and personality we shall ever exclude; but spirited controversy would perhaps excite some of our non-reading subscribers,—one of the *worst "parties"* we know. We are ready to have our own opinions as freely discussed as those of others; and should prefer the exhibition of interest expressed in an attack,

where we are considered wrong, to the apathy of dead silence.

Among the signs of the times, we have been not a little gratified with an able and spirited address sent us, on a large newspaper sheet, proposing the appropriating of the public lands to education. We rejoice that there is benevolence and interest enough to make such an effort for the cause, and hope it will find some other mode of action, if this fails. We cordially wish it success, with *one proviso*—that every donation be made on condition of equivalent contributions by the people, and of the appointment of an officer devoted to the subject, to watch over its appropriation. Without such conditions an appropriation would only serve as an encouragement to negligence, like the fund of the State of Connecticut; or as in some of the western States, as a bone of contention for the excitement of selfish and party feeling.

From the *Sunday-School Journal*.

### LETTER TO A YOUNGER BROTHER.

#### READING THE SCRIPTURES.

*My Dear Brother:* You gave me much gratification when you informed me that you were attentive to the reading of the Scriptures. And I rejoice to find you inquiring how you may continue to do so with greater profit. I shall answer your questions, and shall also, from time to time, write you some directions, on other things beside religion; such as your learning, your manners, and your amusements. I take your questions in order.

1. *Ought I to read the Bible in regular order?* I think you ought. Not that this should be your only way of reading; but every day you should be going forward. Suppose you were roaming through a beautiful estate, such as *Point Breeze*, on the Delaware, the residence of Joseph Bonaparte; and that your object was to learn all about it. You might pursue two methods. *First*, you might set out at one of the gates, and follow the first path; then strike off into a grove, and walk a few steps; then branch into a garden; then return to see the fish pond or the statue. You might spend a day or two in this employment, and at the end of it you would have seen a great many beautiful things. But while you had looked at some of these four or five times over, there would be a great number of spots which you had not seen at all. Instead of looking ten times at the observatory, you might have looked at ten different scenes. What was the matter? I will tell you; you did not view it in *regular order*. You had no plan. So you might spend years in reading the Scriptures; and at the end of them, you would have learned many whole chapters or even books of the Bible; yet there might be some very useful parts which you would know nothing about. Why? Because you did not read in *regular order*.

*Secondly:* You might get an exact plan of the count's grounds, like a little map, on a piece of paper; then you might divide it off into portions, and say, "I can do so much to-day, and so much to-morrow, &c." Then you might go over every step of the fine park and gardens, look at every bridge, and examine every curiosity. You would have surveyed every single beauty. But what makes the difference between these methods? You viewed it this second time in *regular order*. Thus, too, you ought to read

the Scriptures. And if you lay down a plan and take care to observe it, and keep it up for a few years, you will know something about the whole Bible.—Why? Because you read it in *regular order*.

2. *Ought I to commit verses to memory?* Most certainly you ought; at least half a dozen every day.—The more you learn by rote, the more you will be able to learn.

If you get six verses every morning, for one year, you will have learned more than two thousand verses, or more than sixty chapters. But this is not all. At the end of the year, it will be as easy for you to commit twenty verses to memory; as it is now for you to commit half a dozen. The best plan I know of, is to learn your verses partially just before you prepare to go to bed. Think of them as you are falling asleep, repeat them as you wake the next morning; and after your morning devotions, learn them perfectly. This you will find, when you go further in your latin, was the advice of the ancients, and if you lay to heart what you learn, it will be the greatest treasure. Nobody can rob you of it. You may be shipwrecked, or robbed, or imprisoned, but no one can take this out of your memory.

3. *Ought I to read the Bible for amusement?* Not exactly. If you mean reading it with a thoughtless, careless mind, certainly not. But if you mean, reading its beautiful narratives, and its lively descriptions, because you admire them, and because it refreshes and delights you, certainly it is right for you to read it thus. I have just been reading again the story of Joseph, in the book of Genesis, and I find it more charming than any thing I ever saw in any history or romance. Now there is no harm in your going to the Bible for pleasure, rather to any other book. It is wonderful that more persons do not find out how much interesting history the Scriptures contain. Just think of the life of David. It is far more striking than that of Peter the Great, or Baron Trenck. Yet scarcely any one opens the Bible to find rational entertainment.

So I have answered your little questions: and how I shall add a few remarks of my own. There are two books in the Bible which are exceedingly interesting and useful. One was written in poetry; the other in prose. The greater part of one was composed by a great king; the greater part of the other by his son, another great king. One was by a warrior, a musician and a poet, the other was by the wisest monarch who ever lived. In these two books you will find directions for your *devotions* and your *conduct*. The psalms are noble pieces of prayer, thanksgiving and praise; the Proverbs are short sayings, every one of which is full of meaning, and rich with wisdom. When you are older, I would recommend to you to read each of these books through *once a month*. The book of *Psalms* is already divided into portions, for every morning and evening, in the book I gave you. And the book of *Proverbs* has just as many chapters as there are days in the long months, one for every day. Scarcely any day will pass in which you will not find an opportunity to govern your speech or your behavior by some one of these short maxims. And as the Lord Jesus Christ is the great subject of many psalms, you will learn from the New Testament how to find him every where in your daily reading.

Good bye, my dear boy. Attend to your studies

and your health, and above all offer up your heart to God. I am your affectionate

ELDER BROTHER.

## ROMAN CATHOLIC CONTROVERSY.

To the Christian Public.

The following letters are published as an act of justice to myself. They clearly exhibit the Rev. Mr. Hughes as retiring from the discussion in which we have been for some length of time engaged. The course which he has pursued can be explained in no other way.

Philadelphia, Dec. 2d, 1833.

To the Rev. John Hughes,

Sir,—I use this method to inform you, that through the mercy of a kind Providence; I am again at home, and sufficiently at leisure to give you some attention.

I find that you have been guilty, not only of the dishonor of attacking me in my absence, but of the injustice of suppressing the reply of my friend. A good cause does not need such aids; and an honest advocate ought to spurn them. I now demand the publication of Mr. McCalla's letter in the "Catholic Herald," as my answer to your letter No. 35. A prompt compliance is due to your own character, as well as to my rights.

I remain your obedient servant,

JOHN BRECKINRIDGE.

Rev. John Breckinridge,

Rev. Sir.—The style of your note of this date, precludes the propriety of a reply. When the present excitement of your feelings shall have passed away, you will, no doubt, be among the first to regret having written it.

Yours, respectfully,

JOHN HUGHES.

Dec. 2d, 1833.

In settling the preliminaries of the controversy, I insisted on the right to suspend the discussion if it should become necessary, in the following language: "In the event of inevitable interruptions I shall claim the indulgence mentioned in a former letter, of a temporary suspension of the discussion." (See P. S. to my letter of Jan. 5th, 1833.) At that time this was not refused.—Yet when after eight months of controversy, a short absence did become necessary, he declined the arrangement unless permitted to write one more letter than I had done, and that one the last, though he had also written the first.

Again: He had said, (Letter No. 1, P. S.) "But to make your mind easy, on the subject of your official occupations, I beg to state that I am prepared, if God give me health, to sustain the Catholic argument against any, or all the clergymen of the Synod, or General Assembly, provided he or they write with your signature, and adhere to the rules." When it became indispensable therefore, for me to travel for a few weeks, in prosecution of my public and pledged duties, I requested the Rev. W. L. McCalla, for a single letter, to take my place, and answer the supernumerary letter of my Reverend opponent. He did reply to it. And how was that reply received by the Rev. Mr. Hughes? He suppressed it, and with it three letters explaining the state of the case—at the same time charging me with having "retreated!!!!" The result has been, that the Roman Catholic community have seen no reply to the Rev. Mr. Hughes' last letter, and taking his word for it, suppose it *unanswerable*; and that I have "retreated" from the defense of the Protestant Religion. Such is the honor, such the justice of the champion of Romanism.

Finding such to be the posture of the Controversy on my return, I addressed the above letter to the Rev. Mr. Hughes. It expresses honest indignation at his course. It asserts my rights, and calls for redress. It was written with composure, after due reflection on the whole



matter; I still fully approve every word of it; and I hope my deep dissatisfaction with whatever is dishonorable and unrighteous, will never "pass away," but increase with the days of my life. The reply to my letter is a mere evasion, and comes with a poor grace from one who, in the course of the discussion, descended to the most abusive epithets, and the most indecorous language. Why did he not publish Mr. McCalla's letter? Why, if he had reasons, did he not make them known to me? These are the questions. His silence speaks his answer aloud. As he has therefore thus closed the columns of the Catholic Herald on the Controversy, and retired from the discussion, I hereby announce my determination, if heaven grants me aid, to pursue my inquiries into the Roman Catholic system to their legitimate close. "The half has not yet been told." The whole must pass in review before the American people. As opportunity is allowed to me, I shall do my part toward putting the public in possession of a scheme, which, as a religion, is among the worst, as a political engine of power and oppression, the best, known among men. In the meantime, I do now, (as I have often done before,) give to Mr. Hughes, a public and standing invitation to a public discussion of the whole subject, whenever his system of religion, or state of mind will bear it.

JOHN BRECKINRIDGE.

#### HALLEY'S COMET, OR THE COMET OF 1834.

There are few comets which are visible to the naked eye, and on this account the comet, whose return figures among the calculated memorabilia of the year 1834, is entitled to an early and special notice. So far as modern observations reach, this comet was seen for the first time, in the year 1465, and it approached to a distance of 11,700,000 miles from the sun, on the eighth of June in that year. It came near the earth, and under very favorable circumstances; presenting itself with peculiar splendor and remarkable brilliancy: traveling with a tail which extended over a third portion of the firmament, and affording a spectacle of far greater beauty than it has ever exhibited since those times.—Its next appearance was 1531; and on the 25th of August, it was at a distance of 11,600,000 miles from the sun. The period of its revolution was, therefore, ascertained to be 75 years, 2 months, and 17 days. Calculating each of its revolutions at 75 years, the return of this comet might have been predicted for the year 1606 or 1637; and in fact, it did return for the third time, 1697. It approached nearest to the sun on the 25th of Oct. when it was 11,750,000 miles distant from it. The period of its revolution had consequently been 76 years, 2 months and one day—one twelvemonth longer than the preceding; whence it is obvious, that its progress had been disturbed by some planet, or other strange body. It was of considerable magnitude, its head being of the size of the Planet Jupiter; but its light was weak and nebulous; it had a long tail, and this also was feeble in its rays, as if overcast with vapors.

The revolutions of this comet have been of 75 or 76 years duration, it followed that its return would occur in 1682, or 1683. This calculation was confirmed by its re-appearance in 1682, when its nearest approximation to the sun took place on the 14th Sept. on which day it was distant from it 11,650,000 miles. It was now, for the first time observed with any degree of accuracy by Halley, from whom it has consequently been denominated "Halley's Comet." This astronomer compared the results of his several observations with those made on the comets of the year 1607 and 1531, and found them closely to correspond with one another; from which he was led to infer, that the three appearances belonged to one and the same body. On this occasion, its revolution amounted to 74 years, 10 months and 18 days—giving a mean duration of 75 years and one half. Halley predicted the return of the comet in the year 1759; at first

however, it seemed as if the event would not realize the prediction, as the comet was tardy in appearing; but, to the delight of every astronomer, it became visible at last, and put an end to the doubt which had hitherto existed as to the durable nature of such bodies as comets.—It attained its solar elevation on the 13th of March, when its distance from the sun was 11,650,000 miles, and was of inferior size to what it had been on its last appearance. Its tail was but lightly illuminated, and not discernable except when the sky was clear; on which account no precise judgment could be formed of its length.

The weakness of its irradiation was principally owing to its unfavorable position. Its last revolution had been seventy-six years and six months. It may reasonably be asked, why the comet consumed a whole twelvemonth more in its revolution than was natural to it? To this it may be answered, and upon very accurate calculation, that it first displayed itself close upon the planet Jupiter, which influenced and retarded its movement. Hence it appeared at a somewhat later period than Halley had foretold. The return of the comet in our days ought to take place in the year 1834; but it is possible that it may be so influenced by Saturn and Uranus as not to make its appearance before 1835 or even 1836. Numberless calculations have already been formed on this event; and we must leave it to time to pronounce which of them are correct. Neither can we pre-determine what will be the degree of its brilliancy, or the extent of its tail; those are matters which seem to depend on circumstances beyond the sphere of our present knowledge.

[From a paper by Dr. Hartwell, of Berlin.]

**CONFIRMATION OF SCRIPTURE HISTORY.**—We have had our attention directed to the notice below. It furnishes a remarkable proof of the fidelity of Scripture history, and while infidelity has ransacked the earth in quest of facts to disprove the Bible, it would seem that the monuments of art which have survived the ravages of time contribute their silent testimony to the truth of that sacred book.—*Rel. Nar.*

**"Shishak's Victory over Rehoboam."**—The truth of this part of Sacred History has lately received a most remarkable confirmation. One of the great palaces of the Egyptian kings at Karnac was partly built by Shishak, or as the Egyptians called him, Sheshonk; and one of the walls, which is still standing. Champollion, in his visit to Thebes in 1828, discovered a piece of sculpture representing the victories of this Pharaoh, who is dragging the chief of thirty conquered nations to the idols worshipped at Thebes. Among the captives is one, the hieroglyphics upon whose shield contain the words loudaba Malek, which means King of Judah. The figure, therefore, represents Rehoboam, the only Jewish king vanquished by Shishak; and, thus after the lapse of two thousand eight hundred years, we have the unexceptionable testimony of an enemy to the faithfulness of Scripture history.—*Outlines of Sacred History.*

**THEOLOGICAL INSTITUTE.**—At a meeting of the Trustees of the THEOLOGICAL INSTITUTE of Connecticut, in the city of Hartford, on the 21st instant, the following appointments were made.

REV. ASAHEL NETTLETON, Professor of *Pastoral Theology.*

REV. JONATHAN COGSWELL, Professor of *Ecclesiastical History.*

REV. WILLIAM THOMPSON, Professor of *Biblical Literature.*

Rev. Bennet Tyler, D. D. has accepted his appointment as President of the Theological Institute, Conn. Obs.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 1, 1834.

## ADULTERATED WINES.

Several of the most distinguished citizens of the state of New York, at Albany, have published a circular addressed to the citizens of the state, recommending petitions to be forwarded to the legislature, from every town, village, and school district, begging them to appoint a committee, to sit as long as may be necessary, and with authority to send for persons and papers, to inquire into the frauds and impositions said to exist in the wine, spirit, and beer trade, and give publicity to the same. The statements which have been recently made, (the circular says,) relating to the enormous frauds committed on the public in the wine and spirit trade, being entirely uncontradicted, we are authorized in believing them to be founded in truth; and if the manufacturers of flour, salt, or potashes, should practice the title of the frauds on the public that are said to be practiced in the liquor trade, the nation would rise as one man against such an iniquitous and destructive business.

We may anticipate from this measure a full development of facts as they exist at the "Great Emporium;" as full, we mean, as it is practicable to be made of such deeds of darkness; and if we mistake not, the "wine, beer, and spirit trade" will be made to suffer by the disclosure.

We have never yet seen any arguments to convince us that pure wine is an unwholesome beverage, and we know not how the cause of temperance can be better promoted than by making an entire separation of alcoholic and vinous liquors. An article which we published a few weeks ago, commenting upon a marriage copied from a Western paper, at which "cold water was the only beverage," has been grossly misunderstood by several of our contemporaries, who, by presenting a single extract, have given a false coloring to our views, and made us appear as the apologist of wine bibbing. The Western Recorder, for example, has undertaken to "rebuke a most unsound principle" in what he calls our "blundering comment;" but without even intimating what the principle is, to which he alludes, or whether he had any definite allusion at all; and then, after a "passing compliment," as he says, to the "logic" of our article, (which by the way, we must confess, was not so perfect as it might have been, nor as it would have been, if our meaning as expressed in the whole article, instead of a few expressions in a single paragraph had been taken,) the editor then goes into a discussion upon the use of wine, in which he advances precisely the same sentiments which we had advanced before him; which, indeed, made up the body of our article; and which, it appears to us, could not have been understood but as prejudicial to wine drinking, by any one whose mind was open to a fair impression.

The New-York Emancipator takes another view of the question, and ridicules it as among the "antiquated notions of the dark ages," that it was "the same kind of wine which God condemns as a 'mockery,' 'taking away

the heart,' &c. that our Saviour used at the wedding, and at the institution of the supper. If all that the editor means is, that wines adulterated with noxious drugs or other liquors are condemned in scripture, while the pure juice of the grape was allowed, and considered as wholesome, he has our most hearty assent, and this appears to us to be placing the matter on its true and proper ground, and so far are we from considering this ground as dangerous to the cause of Temperance, that, in our view, it is essential to the permanence of Temperance principles. We say nothing about the propriety or impropriety of any individual's abandoning the use of wine and other fermented liquors altogether, and limiting themselves to the truly delightful and wholesome beverage of cold water. Such a course may be indeed, in many cases highly commendable, and remove a stumbling-block out of the way of the Temperance Reform. We would not lay a feather in the way of any who are disposed to adopt such a course, but we would have them adopt it on just principles; on principles which will bear examination; and not such as when they come to be investigated, will be found so fallacious as to re-act upon the cause they were intended to support. Nothing, be it remembered, is ever gained to virtue by magnifying one good at the expense of another, and, for our own part, we have such a friendship for truth, that, we frankly confess, we would not embrace even Temperance itself, except as the off-spring of it, or as being in accordance with it.

NEW WORKS, advertised at Andover.—Rev. Dr. Porter's Lectures on Homiletics and Preaching, and on Public Prayer.

Principles of General Grammar, by De Sacy, translated by D. Fosdick, Jr.

Biblical Repository for Jan. 1834.

In Press—Robinson's Greek Lexicon, 2d edition, chiefly re-written. It will appear as a new and independent work.

Memoir of Gordon Hall, by Rev. H. Bardwell.

Elements of Popular Theology, with special reference to the doctrines of the Reformation, as avowed before the diet of Augsburg in 1530. By S. S. Schmucker, D. D. Prof. of Christian Theology in the Theol. Sem. of the General Synod of the Lutheran Church, Gettysburgh, Pa.

In Preparation.—A Grammar of the New Testament idiom, containing not only the appropriate Syntax, but an exhibition of all the declensions, conjugations &c. of the common dialect of Greece, which are usually contained in Greek Grammars. By M. Stuart.

Hug's Introduction to the study of the New Testament, translated by D. Fosdick, Jr. with Notes by Prof. Stuart.—An introduction to Buttman's Larger Greek Grammar, prepared for the use of schools and younger students. By Prof. Robinson.

We have received the first number of the *Western Christian Advocate*, published at Cincinnati, under the auspices of the Methodist Episcopal Church. It is a fair sheet, and appears to be well conducted.



**FATHER'S MAGAZINE.**—The first number of this publication has been put into our hands. It is finely executed, and its matter (mostly original) appears well, and of a useful character. It is published by John Wiley, at No. 22, Nassau street, N. York. Durrie & Peck, agents, New Haven. Terms, \$1 per annum, 16 pp. 8vo.

### THE WILD BEASTS WITHIN US.

What, you will say, have I beasts within me?—Yes, you have beasts, and a vast number of them. And, that you may not think I intend to insult you, is anger an inconsiderable beast, when it barks in your heart? What is deceit, when it lies hid in a cunning mind; is it not a fox? Is not the man who is furiously bent upon calumny, a scorpion? Is not the person who is eagerly set on resentment and revenge, a most venomous viper? What do you say of a covetous man; is he not a ravenous wolf? And is not the luxurious man, as the prophet expresses it, a neighing horse? Nay, there is no wild beast but is found within us. And do you consider yourself as lord and prince of the wild beasts, because you command those that are without, though you never think of subduing or setting bounds to those that are within you? What advantage have you by your reason, which enables you to overcome lions, if, after all, you yourself, are overcome by anger? To what purpose do you rule over the birds, and catch them with gins, if you yourself, with the inconstancy of a bird, hurried hither and thither, and sometimes flying high, are ensnared by pride, sometimes brought down and caught by pleasure? But as it is shameful for him who rules over nations, to be a slave at home, and for the man who sits at the helm of the state, to be meanly subjected to the beck of a contemptible harlot, or even of an imperious wife; will it not be, in like manner, disgraceful for you who exercise dominion over the beasts that are without you, to be subject to a great many, and those of the worst sort, that roar and domineer in your dis-tempered mind? *Leighton.*

**REV. DR. WAUGH.**—The late Dr. Waugh of London, had a great dislike to every thing bordering on slander or defamation. The following is an illustration of his character on this point:

One of his people had traveled all the way from Newton to his father's house, where he usually resided, to communicate to him an unfavorable report concerning another member of the congregation. Some friends being with him, this person was requested to stay and dine with them. After dinner, he, took occasion, in a jocular manner to ask each person in his turn, how far he had ever known a man to travel to tell an evil report of his neighbor; when some gave one reply and some another. He at last came to this individual, but without waiting for his self-condemning reply, or unnecessarily exposing him, he stated, that he had lately met with a Christian professor, apparently so zealous for the honor of the church, as to walk fourteen miles with no other object than that of making known to his minister the failings of a brother member. He then in a warm and impressive manner enlarged on the praise of that charity which covers a multitude of sins, which "rejoiceth not in iniquity, but rejoiceth in the truth."

The same excellent man being in company with a number of ministers, the bad conduct of a brother in the ministry became the subject of conversation, and ev-

ery gentleman in the room joined warmly in condemning him. Dr. Waugh sat for a time silent. At last he walked up to his companions and said, "My dear friends, surely we are not acting in accordance with our profession. The person you speak of is one of ourselves, and we ought not to blow the coal. But do you know that he is as bad a man as he is represented? and if he is, will railing against him do him any good? It is cowardly to speak ill of a man behind his back; and I doubt if any of us would have sufficient courage, if our poor friend were to appear among us to sit down and kindly tell him of his faults. If there be one here who feels himself quite pure and free from error, let him throw the first stone; but if not, let us be silent; and I confess that I feel that I must not say one word." He resumed his seat, and the company looked at each other, struck silent by this rebuke from one so good and mild.

**A FEMALE COTTAGER.**—A Christian Minister, Lady Huntington states in one of her letters, had often expressed a desire to understand the meaning of our Lord's words in the sermon on the mount, "Blessed are the meek, for they shall inherit the earth." But for a long time he remained unsatisfied. One morning, however, he took a walk some considerable distance from his parish, and seeing a very poor, wretched cottage, he walked towards it. To his surprise he heard words of great and joyful praise. He drew nearer, and looked in at the window; and saw a woman in the most wretched state of outward want and poverty that he had ever beheld. She had, on a little stool before her, a piece of black bread, and a cup of cold water; and with her eyes and hands lifted up to heaven, as in a rapture of praise, uttering these words: "What! all this, and Jesus Christ too! what! all this, and Jesus Christ too!" It need not be added, that with the living lesson which this good man here learnt, he with holy gratitude returned, well knowing who only inherited, in our Lord's sense, the whole earth by possessing his favor.

**NOBLE CONTRIBUTION FOR MISSIONS.**—At the Bowdoin street Meeting-house, Boston, on the last Lord's-day week, *seventeen hundred and eleven dollars fifty cents* were contributed in aid of Foreign Missions, after the delivery of an appropriate discourse by Rev. Rufus Anderson, one of the able Secretaries of the Am. Board of Com. for Foreign Missions. It was the annual collection in aid of the Foreign Missionary Society. The church and congregation worshipping in Bowdoin street were formerly ministered to by the Rev. Dr. Beecher, but now by the Rev. Mr. Winslow. It will undoubtedly cheer the heart of their former pastor, that the generous spirit which they possessed when he left them has not declined since his departure.

We have also to add to the above fact, that *twelve hundred and seventy-five dollars* were subscribed at the Salem street Church, (Rev. Mr. Blagden's,) on Monday evening, for the same purpose.

*Chr. Watchman.*

**Berkshire county (Mass.) Bible Society.**—This noble auxiliary held its last anniversary on the 17th inst. at Lenox, when delegates were present from twenty-four branch societies, all bringing with them their monies, (collected without the aid of an agent,) which were paid into the treasury of the county society, and by the latter remitted without delay, to the parent society in New York. The sum remitted, as donation, was rising of \$1,800. Let this worthy, systematic example be imitated.

# DR. MILLER AND THE CUMBERLAND PRESBYTERIANS.

Having some months ago published a letter from the Rev. F. W. Ewing to Dr. Miller, controverting some statements in his "Letters to Presbyterians," respecting the circumstances in which the Cumberland Presbyterian Church originated, it is but right that we should afford space to Dr. Miller in reply.

To the Editor of the *Revivalist*.

REV. SIR.—I have seen two communications in your paper which seem to demand my notice. One was in June last, addressed to me by the Rev. F. W. Ewing, and animadverting with no little severity on certain published remarks of mine on the rise of Cumberland Presbyterians. The other consists of remarks, which appear to be editorial in the *Revivalist*, of October 16th, calling my attention a second time to the subject. Of the former I took no public notice at the time of its appearance, partly because it reached my hands at a time when I was more than usually pressed by multiplied engagements; and partly because it appeared to me so strongly marked by acrimonious and even uncourteous language, that I felt unwilling to engage in a controversial correspondence which promised to be productive of so little either satisfactory or useful. Your recurrence to the subject on the 16th ult. seems to render it improper that I should be any longer silent; and the manner in which you have treated the subject is such as allows me to respond.

My reason for referring to the painful circumstance which attended the rise of the Cumberland Presbyterians, was not to gratify any feelings of petulance; far less, I hope, of malignity towards that body; but merely to put the church, with which it is my happiness to be connected, on her guard against similar evils, with which, in some parts of her bounds, I supposed her to be threatened. With this view I wrote what I verily thought at the time was unexaggerated truth; and am not yet convinced that it was materially otherwise. My acquaintance, indeed, with the origin and subsequent history of the Cumberland Presbyterians is by no means either so extensive or so accurate in regard to minute details, as I wish it was. Yet I have attended somewhat carefully to the "History" of the controversy relative to the Cumberland presbytery, published by the Synod of Kentucky; to the account of the origin of your body, given by the Rev. President Bishop, in connection with his "Memoirs of the Rev. Mr. Rice;" and also to your own Confession of Faith and Form of Church Government, as published under the authority of your highest Judicatory. From an attentive perusal of these publications, I thought myself warranted in making the statements which I did in one of my "Letters to Presbyterians." If I misrepresented any facts, or employed one word of censure more than was merited, no one can more sincerely regret the mistake than I shall when convinced of it. My confidence in Dr. Bishop led me to assume with entire assurance, the truth of all his statements; and I am still persuaded that he is incapable of wilful misrepresentation.

Mr. Ewing denies that the body with which he is connected is Arminian in its creed. I am not able to interpret its published "Confession of Faith," upon any other than Arminian principles. It is true, that Confession maintains the doctrine of the "perseverance of the saints," which modern Arminians reject. But Mr. Ewing probably knows that Arminius himself did not deny that doctrine, but studiously left it doubtful, and professed to regard the reception of it as consistent with his general system.

I can assure you, Mr. Editor, that when you accuse me of not having "sufficient humility to acknowledge that I have for once written too hastily," you do me

real injustice. I have not a feeling which would stand in the way of such an acknowledgment, the moment sufficient evidence of that fact was presented. This is all I want. I can also say with the utmost sincerity, that I rejoice to see so many indications that the Cumberland Presbyterians value learning and suitable training in the gospel ministry more than they once did; and that their body has been, of late years, in several respects, marked by very distinct improvement. And if this improvement should go on until the way be safely open, in consistency with our principles, for correspondence, and even, at length, union with our General Assembly, no one will rejoice in such an event more cordially than myself. I have no expectation of living to see such a union; but I do not give up the hope that those who come after me will witness it. But, for one, I must candidly say, that, much as I respect the character of some individuals of your body, known to me by reputation only, and much as I desire the unity of the body of Christ, I would not raise my voice for such a correspondence or union, at the expense of any one of those great landmarks of truth or order, for which we have so long and so painfully contended.

I mean to make further inquiry respecting the exact truth of my statement, of which you have complained; and if I should detect the least material error, you may expect to hear from me again.

I am, Sir, very respectfully yours,

SAMUEL MILLER.

Princeton, N. J., Nov. 11, 1833.

## AMERICAN COLONIZATION SOCIETY.

To the Editors of the *New-York Observer*.

Washington, Tuesday, Jan. 21, 1834.

The annual meeting of the Colonization Society was held last evening in the hall of the House of Representatives, the use of which had, by a vote of that body, been granted for this purpose. The weather was very unfavorable. A short season of very warm weather was just giving way to the recovered empire of winter, and before the meeting closed it commenced snowing. Notwithstanding, the seats on the floor of the hall were crowded at an early hour, and both galleries filled to overflowing. A number of our most distinguished citizens were present, either as delegates or spectators. The chair was taken, in the absence of the President, (who is dangerously ill,) by Mr. J. C. Herbert, of Maryland, at a little before seven, and the assembly did not break up till ten. The speeches were not of so declamatory a character as they have been on some former occasions; which arose, in part, from the present situation of the society, and the opposition which it has recently had to encounter. The speakers were greeted by repeated applause: especially Mr. Frelinghuysen, who made the closing address. The moment his name was announced to the audience, he was received with loud demonstrations of favor, and his fervid eloquence was again and again interrupted by the uncontrollable delight of those who heard him.

The report was read by Mr. Gurley, the Secretary, and its interesting details were listened to with profound attention. It develops a state of affairs not quite so cheering as on some former years, owing to the unusual mortality among the last emigrants, and the vehement attacks of the abolitionists, who have succeeded in some portions of the community, in raising a temporary prejudice against the Society as inimical to freedom. The absurdity, as well as falsehood, of such a charge was exposed in a masterly manner by more than one of the Speakers; nor can so gross a delusion long prevail or prevail at all to any great extent, in a country of so much light as this. A very handsome and deserved eulogium was passed by the report, on the memory of

old Dr. Balch, who has long been a firm friend of the Colonization cause.

Your delegate, Mr. Finley, made the opening speech. It was short, and was aimed chiefly at vindicating the Society from the charge of promoting in the colony, the practice of intemperance, which he did very triumphantly.

Mr. F. was followed by Bishop Mead, of Va. and the Rev. Mr. Breckinridge, of Baltimore. Mr. B. coming from the State Society of a slave-holding member of the confederacy, claimed to speak on the subject of slavery and manumission, "as one having authority." He labored to show the unreasonableness of looking for any favorable results to the colony, especially its christianization, from sending out what he denominated "free vagabonds," and the decided preference to be given to manumitted slaves. He concluded that the Society stood in the breach between the abolitionists and the slave-holders, and that the moment it should be put down, or cease to occupy that station, the abolitionists would be upon them, united with all others in the country; and that it was, therefore, their true policy to uphold the Society with all their might. He condemned slavery in the abstract, and gave it as his belief, that it ought to be, and would be, eventually, abolished; and the Colonization Society ought to look to this issue, though it was not empowered directly to interfere, or touch the relation between master and slave. The speech was well received by many, and as much disapproved by some who were present; and some hisses mingled in the plaudits which followed.

Mr. Gerrit Smith delivered an eloquent and impressive speech, in which, while he deprecated all interference by the Society in opposition to slavery, he denounced with equal earnestness all activity of the Society to perpetuate or defend it. He lamented that the measures and language of the Society had not been marked with more love for the colored population,—had seemed rather to view them as a nuisance to be gotten rid of. He concluded by insisting on the necessity of greater pecuniary liberality in furtherance of the Society's designs; and enforced his exhortation by the very impressive example of his own subscription of five thousand dollars, (in five annual instalments.) This announcement was received with loud and continued plaudits; and when they had subsided, cards were circulated through the assembly for additional subscriptions; and the example and the appeals to the conscience and understanding, altogether, exerted such a power, that, before the meeting broke up, nine thousand five hundred dollars were subscribed to the Society's funds. (Of this amount Elliot Cresson subscribed \$1,000, and good Chief Justice Marshall \$5000. Walter Lowrie, Esq., the Secretary of the Senate, also gave \$500; and Matthew St. Clair Clarke, late clerk of the House of Representatives, half that sum.)

Elliot Cresson addressed the audience in a neat speech, in which he adverted with some feeling to the attempts in England to degrade the character of the Society and of our country generally; positively contradicted the report that the lamented Wilberforce had died an enemy to the Society, and in demonstration that the attempt to misrepresent the designs of the Society to the British public had not fully succeeded, he referred to the formation of the British African Society, whose design was kindred to our own. He closed with some considerations of encouragement to perseverance and increased exertion.

The Rev. Mr. Bacon, of New Haven, in a short address, advocated the position that the means of the Society ought rather to be applied to the improvement of the colony, so as to render it a pleasant and attractive residence, than in the mere transportation of new colonists. The colored people were to be *drawn*, not *carried* or *sent* to Monrovia.

The Rev. Dr. Spring opposed the mistaken idea that

the clergy of the United States were becoming hostile to the Society and its interests; and adverted, in confirmation of this view, to the vote, passed unanimously by the last General Assembly of the Presbyterian Church in favor of its design, and commending it to the support of the churches. He considered the time as come in which the direct promotion of christianity might, with propriety and safety, be made a constituent part of the Society's design and efforts.

Mr. Frelinghuysen alluded to the opposition which had recently been organized against the designs of the Society, and to the charge that the Society is an obstacle to the cause of freedom. He held up such imputations, with a master's hand, to deserve a reprobation. He referred to the unexampled success of the colony, and in contrast quoted the early history of the colony on James River, Va., the great mortality which had prevailed, and had repeatedly reduced that colony to the very verge of ruin. He then turned to the present situation of the colony at Liberia, and thence passed, in a most elevated and eloquent strain, to the future hopes of the African continent, especially as it related to the enjoyment of the blessings of christianity. As I have before said, this speech was received with the liveliest delight, and the vast dome of the hall re-echoed to the repeated long-continued applause of the audience.

On the whole, the evening passed off well, and the Society has reason to congratulate its friends on its results, to thank God, and to take courage. Yours truly.

#### HOW TO "GET RELIGION."

The very head of this article may induce some who will see it, to lay down the paper without reading it. It is not uncharitable to suppose that there are those who are not in a mood to listen to a few plain, brief remarks about "getting religion." If any such should glance at this introductory paragraph, let them not overlook what follows, from the apprehension that we are about to deliver a dry and formal lecture. This is not our purpose. Our object is to point out a misapprehension, or perhaps we should say, a mistaken opinion, on Christian experience, which prevails to some extent among men, who on other subjects are intelligent and well informed.

The mistake to which we refer, is an indefinite notion that religion is a thing which they are to *get*, in some way or other at some future favorable season.—They do not intend to die without religion, at enmity with God; nor do they intend to do any thing very seriously on the subject till the favored season arrives.—They appear to regard religion—not as a *work to be done*, a service to be rendered every day—but something indefinite to be obtained when it shall be their "good fortune to get converted." They do not appear to consider it their fault that they are not already converted; and they sometimes speak of those who profess conversion as very fortunate persons, and express the hope that they may in some way or other "get converted." It is common for them to say of this or that person, "he got converted" at such a time—"he's got religion."

The mistaken sentiment of which we speak has been propagated by the phrases which we have just quoted—"getting religion" "getting converted," &c. &c. These terms, to those who understand them literally, cannot convey any just idea of Christian experience, or of the way in which they should obtain peace through faith in Jesus Christ—but they do express erroneous notions. They speak of religion, not as that which God freely bestows upon the penitent—but as that which men "get"—not as a work to be done, but a something to be "got."

We do not object to the phraseology here quoted, which is often used, merely because it is unauthorized by the scripture, but because it expresses ideas oppo-



sed to scriptural views, and favors and propagates misapprehensions and error on a subject of infinite moment. In the Bible religion is spoken of as the gift of God freely bestowed, or as the work of man. The graces implanted in a soul regenerated and made alive to God by the Spirit of truth, are heavenly gifts—are freely and richly communicated by the same Spirit. They are not rewards which the sinner earns, or blessings which he "gets" by dint of effort, but blessings which God bestows on the undeserving. So they are represented in every part of the Bible. The exercise of these graces is the appropriate work of man, the service which he owes his God and Saviour. In this view of the subject, religion is a work to be done; a service to be performed. When the Bible speaks of the origin of faith, it refers us to Jesus as the Author, as well as the Finisher; it speaks of it as the gift of God, freely offered and freely imparted to all who will now receive it, and calls upon them for the exercise of this grace in believing truth—truth given on evidence which nothing but voluntary blindness can reject.

Such is the two-fold view of practical religion, of the religion received and manifested by genuine Christian experience, which we find in the Bible. In its principles and spirit, it is the gift of God—none but God can bestow it upon the sinner; and it is found no where else in the universe but in Him. As He freely communicates, by Jesus Christ, its spirit and principles to all sinners who will receive them, He justly calls upon all to exhibit this spirit in actions which correspond with it.

If religion then, in respect to its origin, is a gift from God, and as it concerns man a work to be done, it becomes all who do not intend to die in their sins, to begin the work at once, and persevere in it, and finish it. Let the profane swearer, the Sabbath breaker, and the scoffer remember that they can never have religion, by "getting it." It must be done—and it is the appropriate work of every day of their lives. It is a work in which chance and good fortune have no place, nor part, and which will never be accomplished by waiting for a more favorable season. It is work enough for a long life—all that can be accomplished in every part of it. It demands unshrinking decision, vigilance that never sleeps, unceasing effort. Let them begin now by turning from all their iniquities unto God. "Let the wicked forsake his way, and the unrighteous man his thoughts," (there are thoughts as well as actions to be repeated,) "and let him turn unto the Lord who will have mercy upon him, and to our God who will abundantly pardon." It is in this way the Bible teaches men to live religion; for true religion is life, spiritual and eternal life.—*Southern Religious Telegraph.*

#### DR. PAYSON.

One day he went to visit a mother who was disconsolate from the loss of a child. He said to her as follows.

"Suppose now, some one was making a beautiful crown for you to wear; and you knew it was for you, and that you were to receive and wear it as soon as it should be done. Now, if the maker of it were to come and in order to make the crown more beautiful and splendid, were to take some of your jewels to put into it,—should you be sorrowful and unhappy, because they were taken away for a little while, when you knew they were gone to make up your crown?"

The mother said that no one could conceive of the relief, the soothing, quieting influence which this comparison had upon her mind.

On another occasion he went to see a sick person, who was very much troubled because she could not keep her mind all the time fixed upon Christ, on account of the distracting influence of her sufferings, and the various objects and occurrences of a sick room, which constantly called off her attention. She was

afraid she did not love her Saviour, as she found it so difficult to fix her mind upon him. Dr. Payson said,—

"Suppose you were to see a little sick child, lying in its mother's lap, with its faculties impaired by its sufferings, so that it was generally in a troubled sleep; but now and then it just opens its eyes a little, and gets a glimpse of its mother's face, so as to be called to the recollection that it is in its mother's arms; and suppose that always, at such a time, it should smile faintly with evident pleasure to find where it was,—should you doubt whether that child loved its mother or not?"

The poor sufferer's doubts and despondency were gone in a moment.

A gentleman who saw and conversed with Dr. Payson in Boston when he visited that city, towards the latter part of his life, was led by his preaching and conversation to a considerable degree of serious concern for his soul. His wife was still in a great measure indifferent to the subject. One day meeting her in company, he said to her:

"Madam, I think your husband is looking upwards—making some effort to rise above the world, towards God and heaven. You must not let him try alone.—Whenever I see the husband struggling alone in such efforts, it makes me think of a dove endeavoring to fly upwards, while it has one broken wing. It leaps and flutters, and perhaps raises itself up a little way, and then it becomes wearied, and drops back again to the ground. If both wings co-operate then it mounts easily."

How many such families there are in this world, with one broken wing. It seems as though an irreligious husband, whose wife, and perhaps children, are struggling to raise the family to God, would not dare to go on, acting as a dead weight to bring, not only himself, but those connected with him, again and again to the ground.

Probably, hundreds and hundreds of reminiscences, similar to these, are floating in the minds of those who were under Dr. Payson's pastoral charge. We wish some friend at Portland, would collect us a chapter or two, now and then, and send them to us.

*Religious Magazine.*

#### AMERICAN EDUCATION SOCIETY.

ROOMS OF THE AMERICAN EDUCATION SOCIETY, Jan. 16, 1834.

The Quarterly Meeting of the Directors of the Society was held at their Rooms in Boston, on the 8th inst. Appropriations this Quarter have been made by the American and Presbyterian Education Societies to 683 young men, 70 of whom were new applicants. The amount of money appropriated to Beneficiaries is \$12,634. It would be ungrateful not to acknowledge the hand of the Great Head of the Church in the prosperity of this Society. So late as July, 1827, it is published in the Quarterly Register and Journal: "The Board held their Quarterly meeting in Boston on the 11th inst. Sixteen new applicants for aid were presented, and fourteen young men were received and placed on probation for the usual term. This is a larger number than has occurred for nearly two years past at a similar meeting. 2,369 dollars were appropriated to 149 young men, belonging to 11 Colleges and as many Academies." Then the new applications for aid were 14; now they are 70. Then in the whole there were 149 applications from 22 Institutions; now there are 663 from 101 Institutions. Then the Society was called upon to appropriate \$2,369; now it is called upon to appropriate \$12,634. It may be added that the Society is aiding the present year about one thousand young men preparing to preach the Gospel of Christ. Such has been the enlargement of this Society within a few years past. The demands on its funds are now very great and they are increasing. Hitherto the In-

stitution has been wonderfully sustained. Christians have liberally contributed to its funds.

At times, however, its pecuniary circumstances have been embarrassed. At one time it was involved in a debt of more than \$12,000 dollars. But the Churches arose in their benevolence, for its relief. It is now laboring under a debt of nearly 6,000 dollars. Shall this debt be continued? Will Christians hold back their patronage? Shall the claims of this Society be unheeded? Shall it implore assistance in vain? No. Past experience and Christian faith say, No. It has for some time past been the solemn purpose of the Board of Directors to avoid, if possible, being embarrassed with debt.

But what should be done? To the young men who were already under the patronage of the Society, the Directors could not say, 'We cannot afford you further help—you must give up your fond hope of bearing the message of salvation to perishing sinners, and return to your former occupations.' In the name of the churches, purchased by the blood of Immanuel, the Board had given a pledge, and they felt bound to redeem it. Other young men too, of promise, whom, it was believed, God had renewed by his grace, and had inspired with an ardent desire to be useful in promoting the salvation of men, by dispensing the everlasting gospel, have presented themselves for the help granted by the Institution. These also have received assistance. How could the Directors do otherwise, than to make the usual appropriations to them, when God was distinctly saying by his Providence, Take these young men and train them up for the ministry of my world; when the cry from the Missionary Societies was heard with great importunity, Whom shall we send, and who will go for us to the East and to the West; and when so many of our churches, some of them the most able and respectable in the land, are heard pleading, Give us pastors or we languish and die? In the name of the king of Zion, the Board have given aid to these young men; in the name of the Churches they have done it; and in the name of those for whom Christ died they have done it. And now they appeal to the religious community for help. They entreat you as men, as philanthropists, as patriots, as Christians, to give them your sympathy, your prayers, your charities. They do this the more fervently and importunately, when they look abroad upon the country and see the moral machinery in operation—the establishment of Sabbath Schools and Bible classes, the zeal and faithfulness of Christians and ministers, and the abundant means of grace, employed for the conversion of souls; and above all, when they see the copious effusions of the Holy Ghost and the consequent revivals of religion which have prevailed from one end of the land to the other; and multitudes of young men flocking to the standard of Christ, many of whom are willing to devote themselves to the sacred ministry, and are saying to the Churches, Here are we—send us. Who can refrain from bearing a part in doing it? A host might be raised up to prophecy unto the slain, could funds be procured to meet the expenses of their education.

**FEEDLE SOCIETIES.**—'Had I \$10,000 to give for benevolent purposes,' said a friend to us the other day, 'I would not give it to your Home Missionary Society—nor to Foreign Missions—nor to the Bible and Tract Societies. These have such a hold on the public mind that they will be supported.' What, then, would he do with his \$10,000? He would give some of it to this weak congregation which is struggling for an existence, and some of it to that, and some of it to another, weak congregation. He would say to them, if you will exert all your energies and raise \$1000, I

will give you \$500 more. And thus he would take them off the hands of Home Missionary Societies, and give them courage and enterprise. 'Could I,' said the same friend, mentioning a particular congregation in this state, 'give to that society \$500, I know not to what other purpose in the wide world it could be so well applied. It is now disheartened, and needs to be encouraged and cheered—and this sum would place it in circumstances where it would contend manfully with its difficulties, because it would contend in prospect of success.'

Conn. Obs.

## Temperance Reform.

### VERMONT TEMPERANCE CONVENTION.

The Vermont Temperance Convention convened at Woodstock, Jan. 15th. The following are some of the resolutions which were adopted.

*Resolved*, That in the opinion of this Convention, the success of the cause of Temperance depends mainly on the individual exertions of its friends in their own immediate neighborhoods; and that the most consistent and unanswerable argument they can offer is, *their own example of total abstinence from intoxicating liquor of every kind.*

That, in the opinion of this Convention, the use of wine, as a drink, ought to be excluded, for the same reason that we pledge ourselves to abstain from ardent spirits.

That this Convention hereby declare, that the practice of the friends of temperance who rent their houses or shops, knowing that they are to be used for any purposes of traffic in ardent spirits, indirectly and with undeniable impropriety, oppose the cause of temperance.

That this Convention regarding the vending of ardent spirit as not only unwise but immoral, recommend to the friends of Temperance in the different towns, to present respectful petitions to the Legislature of this State, at its next session, urging the entire interdiction of the traffic.—Passed by a large majority.

**Mr. Pierpont's Temperance Sermon.**—This ingenious discourse, having only an indirect but argumentative allusion to the business of dealing in ardent spirits, is entitled, "The Burning of the Ephesian Letters."—The text is from the 19th of Acts, Verses 19, 20. "Many also of them who used curious arts brought their books together and burnt them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." The plan of the sermon is to introduce a new born disciple of Christ, an Ephesian convert, in conversation with the Christian Apostle, who requires this sacrifice of property, this burning of the books of necromancy. The convert inquires why he must suffer such a loss,—why his juggling books may not be sold,—and why the proceeds of the sale may not be appropriated to some useful purpose. The apostle answers all his objections on Christian principles, and points the convert to the noble rewards of that religion which he has embraced. He yields to the reasonings of the Heavenly Instructor, who has been the instrument of his conversion, and he cheerfully commits his books of conjuration to the flames. The reader of the sermon is left to make an application of the noble principles, which in every part of it strike as with the light of a sun-beam. It is published in our city by Messrs. Ford and Damrell. A copy for the press was requested by Mr. Pierpont's congregation.—*Chr. Watch.*

If you would have a constant vigorous health, a perpetual spring of youth, use temperance.

## TEMPERANCE.

We have received with the Temperance Recorder from Albany, a Tract of two quarto pages, entitled *The Beacon and Watchman*. Its object is to collect and publish facts, and to visit the Citizens of Albany every week.—The following are selected from it.

## THE TRAFFIC.

It cannot be doubted, that were it not for the importers, makers and venders of ardent spirit, there would not be a drunkard in the Union. Should all the dealers at once abandon the traffic, the 300,000 drunkards that now burden the country would all be sober, and the two millions of fathers, mothers, sisters, brothers and friends connected with these would be relieved from an amount of mental anguish and pecuniary suffering not to be estimated. What a weight of responsibility rests on these men—on each one of them—they form one great firm, one co-partnership; the profits and spoils are divided; on the great day of account each will have to answer individually; the responsibility cannot be shifted; the account will surely follow them to the judgment seat. Then the makers and venders of this cause of so much distress will have to meet face to face their victims. The present race of makers and venders will have to meet the three hundred thousand drunkards that now burthen the land; these poor lost ones will with one united cry, say, ye tempted me. The two millions of friends and relatives will be there too, and their voices will also sound dismay to the hearts of the tempters. One will say, for gain you deprived me of my father. I saw him struck down by your temptations. I saw him sink into an untimely, dishonored grave, and my life and that of my relatives embittered by it. Another will cry out, you robbed me of my darling boy, my only son, my noble child; he was all that a fond parent could desire; his mind was formed in virtue's mould, but you cast your net around him. Oh! where is he now? see him, yes, see him among the number of your victims now waiting the decision of a righteous judge. Another exclaims, you slew my daughter, the light of my eyes; the solace of my declining years. You tempted him on whom she had cast herself as her earthly protector; he fell, and my child died of a broken heart, and now stands before the throne of God a witness against you. Ah! this will be an awful, a dreadful, a trying day to the makers and venders of ardent spirits of this generation. What will, what can be their excuse? can they plead ignorance? On that day of trial I should much rather stand in the place of the most degraded drunkard that may stand before the judge of the world, than the man that tempted him.

People of this city, how long will you submit to this worse than Egyptian bondage that now oppresses the land. This horrid monopoly to destroy the human race is enjoyed by about every sixtieth of the whole land. How wonderful that such a destructive privilege should have been so long submitted to. It is time; it is time; it is high time that every man, that every woman, that every child should speak out; should arouse themselves in self-defense, against this monster destroyer, and by one united voice pronounce such a sentence on this traffic as the dreadful results of it deserve.

## Revivals.

*Dalton, Berkshire Co. Mass.*—Extract from a letter which we have received from the Rev. Randolph Stone, formerly editor of this paper.—*Ohio Obs.*

I was providentially set to work for a Sabbath in Dalton, six miles from Pittsfield, intending the next week to set out for the sea side. But "it is not in man that walketh to direct his steps." A work of God so evi-

dently commenced with the first day's labor, that I continued my labors through the week, and on the next Sabbath souls began to be converted to God. Such was the visible movement among the dry bones in the valley of spiritual death, that I felt it to be a call in providence to continue to prophecy upon them; which I did in from one to three meetings a day for three weeks, and in meetings almost daily for three weeks more, (my family having been removed to Dalton and provided for.) The Lord wrought with the word mightily, and not fewer than 100 in Dalton and its vicinity profess to have found "him of whom Moses and the Prophets did write," and to have found him precious to their souls. At a communion season in Oct. 64 were added to the church by profession, and at a communion two weeks ago 21 were added—in all, 85 have professed the Lord Jesus Christ before men, and all hold fast as yet, the beginning of their confidence in God.

**REVIVAL.**—We are permitted to present our readers with the following extract of a letter, from Euclid, Ohio, under date of Dec. 12th, 1833. How long O, how long, before churches in this region, shall have such a refreshing!

**DEAR BROTHER,**—Your letter arrived, a day or two since. I received it yesterday, on my return from Madison, Genaga county; where I spent a few days, in the midst of a powerful and interesting revival of religion. A protracted meeting has recently been held there, which was greatly blessed. It is estimated that not less than 400 souls have been converted to God in that place, within a few weeks. About 100 of these, were persons from neighboring places, who have returned home with their hearts burning with love to God, and zeal for his cause. It may be hoped, that they will be the means of arousing others, and that the work will spread through all the region. The converts are of all ages, and from all classes. A large number are men, in middle and past middle life; some are quite aged.

*Cincinnati Journal.*

**RELIGION IN CINCINNATI.**—Seventeen persons were added to the Sixth Street Baptist church last Lord's day—thirteen by baptism, and four by letter. The rite of baptism was performed in the bend of the canal, in presence of a large concourse of spectators.

We learn also that on the same day, nineteen persons were added to the Presbyterian church of which Mr. Mahan is pastor; and that two or three weeks since, 25 were added to the third Presbyterian (Mr. Gallagher's church.)

We trust that the Lord has mercy yet it store for Cincinnati; and that his people need only to be found waiting on him, in order to witness the dispensations of his grace in the comforting of his saints and the conversion of sinners.—*Baptist Weekly Journal.*

**PROTRACTED MEETINGS.**—Five of the Presbyterian churches of this city are now engaged in a season of protracted effort for the increase of Zion and the salvation of souls. They are, Mr. Ludlow's, Mr. Norton's, Mr. White's, Dr. Lansing's and the second Free Church at Chatham Street Chapel. The latter commenced on Tuesday evening. Some of the meetings have become very interesting—Christians are engaged—and many sinners have been hopefully converted to God. The present seems a peculiarly favorable time for Christians to make a simultaneous onset upon the powers of darkness. It is the season of the year when they have the most leisure, and when they can find sinners the most at leisure. The Lord seems to have stirred up their hearts to improve this season. There is something in the simultaneous action of Christians for the accomplishment of benevolent designs which God



loves to smile upon. Witness simultaneous temperance meetings, and simultaneous monthly prayer. It must be that he will bless abundantly united simultaneous exertions for that nobler object, the immediate conversion of sinners. Heretofore the churches have been wont to hold protracted meetings alternately, while the members of one would leave the services of their own church for a season, to wait upon those of another. God has blessed such meetings, but will he not more abundantly bless a system of effort like the present, which brings into requisition a far greater amount of Christian energy? Will not the member of one church take hold with more perseverance and faithfulness, and confidence upon their appropriate work, and with a firmer grasp upon the arm of the Lord, from the consciousness that their brethren all around them are at the same time praying and laboring for the same important and glorious object. It is devoutly hoped that Christians in the country will remember us in their prayers during the continuance of these holy convocations.

### REVIVALS IN 1834.

We have said that we expect them; and of course we expect the dangers, which usually accompany revivals. These dangers, it should be observed, do not spring from revivals themselves, but from the perverseness of men. In times of revival, that perverseness is apt to show itself in some peculiar forms, against which it is well to be on our guard. If we are unguarded, that perverseness may confine revivals to a few places, or bring them to a speedy termination, or it may carry on, at the same time and place with them, and apparently as a part of them, tremendous revivals of evil.

We wish to speak of only one of these dangers now; and that is, *man-worship*. This is a very deceitful evil, and is apt to steal into revivals unperceived, and do immense mischief. In the revivals of 1831, it wrought much evil.

We need not use many words in describing this sin. It consists in making men the object of some of those thoughts and feelings, of which the Holy Spirit is the only proper object. You may commonly know when you are guilty of it, by one or more of the following indications:

1. When, in reading or hearing accounts of revivals, you think more of the excellencies of some prominent preacher where they occur, than you do of the grace of God, and the power of his Spirit.

2. When you are disposed to envy places where such preachers are laboring, and murmur because God has not given you such a preacher.

3. When you think that, if you could have such a "revival preacher" among you, you should have a revival too; and especially when, instead of going about your duty, in humble and prayerful reliance on God, you think of sending for such a preacher to come and wake you up. The Holy Spirit, would you but apply to him, would wake you much more certainly, speedily, and effectually.

4. When you are inclined to say, as a reason why you have no revival, or why it is no more powerful, that your minister, though he is a good man, and preaches the truth, and lives according to it, is not a "revival preacher." The true reason is, that you and your brethren do not honor and rely upon the Holy Spirit as you ought.

5. When you think that the revival will continue, because such or such a preacher will stay with you

longer, or that it will stop because he is going away. Its continuance depends, not on the presence of a sinful mortal, but on the presence of the Holy Spirit.

If you are guilty of this sin, your wicked heart will certainly try to cheat you into the belief that you are innocent of it; or at least not very guilty. It will bring some very plausible arguments. It will say, that you only honor those whom God honors, by using them as instruments of good. The truth is, you honor them much as the heathen honor the instrument by which God gives us light and heat, when he worships the sun. If your heart grows still more crafty in its deceit, and says that you honor not the men, but the power of God in them, still you will only talk like the more sophistical part of the heathen, who pretend that they worship the sun as an emblem and manifestation of divine power and goodness.

No evasion will answer your purpose. It is man-worship. It is a sin. Such a view as you ought to have of the utter insufficiency of all human means, and of the entire sufficiency of the Spirit of God, would effectually keep you from thinking such thoughts. The very fact, that you have such thoughts, proves that you are one who "trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Just so far as you give the credit of such a work to man, you withhold it from God; and just so far as you trust in man to commence or continue it, you are faithless and prayerless concerning it towards God.

Where this fault exists before a revival, it is sufficient reason why the Holy Spirit should be withheld. Should he come, when your hopes are more fixed on the presence of a man, than on his presence?

When it comes during a revival, it is a sufficient reason why the Holy Spirit should withdraw. Should he continue where he is undervalued, and where some "revival preacher" is more honored than he?

Where this fault mingles with a revival without stopping it at once, the converts will inevitably be, in exact proportion to its prevalence, converts to the men, and to the follies and faults of the men, who are worshiped. Worship always makes the worshiper more like the object of his worship.

With these views, when we copy accounts of revivals from other papers, in which the names of "the honored instruments of the work" are paraded for our admiration, or for our information, so that, if we would have a revival, we may know who to apply to, besides the Holy Spirit,—we commonly strike them out. And if revivals shall prevail during the present year, we hope those who send us accounts of them, will not call upon us, either directly or indirectly, to ascribe the praise to any but the "Father of lights, from whom cometh down every good and perfect gift."

Vermont Chronicle.

### Obituary.

"Man giveth up the ghost, and where is he?"

#### DIED.

In Cheshire, on the 30th ult., Mr. Amasa Clark, aged 30.

At New Orleans, on the evening of the 31st ult., Capt. Frederick Hunt, jun. aged 35, son of John Hunt, Esq. of this city, and master of the brig Richard of this port.

## Poetry.

From the Baltimore American.

THE MOTHER'S INJUNCTION, ON PRESENTING HER SON  
WITH A BIBLE.

REMEMBER, love, who gave thee this,  
When other days shall come,  
When she who had thy earliest kiss,  
Sleeps in her narrow home.  
Remember 'twas a mother gave  
The gift of one she'd die to save.  
That mother sought a pledge of love,  
The holiest for her son;  
Add from the gifts of God above,  
She chose a goodly one.  
She chose, for her beloved boy,  
The source of light, and life, and joy.  
And bade him keep the gift—that, when  
The parting hour would come,  
They might have hope to meet again,  
In an eternal home.  
She said his faith in that would be  
Sweet incense to her memory.  
And should the scoffer in his pride,  
Laugh that fond faith to scorn,  
And bid him cast the pledge aside,  
That he from youth had borne;  
She bade him pause, and ask his breast,  
If he, or she, had loved him best?  
A parent's blessing on her son  
Goes with this holy thing;  
The heart that would retain the one  
Must to the other cling.  
Remember! 'tis no idle toy.  
A mother's gift—Remember; boy!

KENNEDY.

For the Religious Intelligencer.

## LIBRARY FOR CHILDREN.

As many persons have occasion to select Sunday Libraries, or make purchases of books for children in their own or other families, we would call their attention to the excellent, cheap, and very popular works of the American Sunday School Union. They can furnish a library for a school which will contain 235 volumes, amounting to 28,306 pages, bound in fancy colored leather backs and corners, with marble covers. These volumes contain 1500 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is \$44.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2056 pages, with a large number of wood cuts. A complete set of these costs \$1.46. If bound, they would make above ten or twelve volumes of uniform size.

In the above are not included several volumes, which on account of size, &c. are not placed in the regular series: such as the Bible Dictionary, Geography, Psalmody, Hymn Books, Biographical Dictionary, Union Questions, &c.

Nearly the whole of the books have been printed from stereotype plates, on good paper; many of them were written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal

number of the Baptist, Presbyterian, Methodist, and Episcopal churches.

For the sum of \$42.46, the above 338 works can be procured by any Sunday School or Sunday School Society, which will send a copy of its constitution, a list of its officers, and an annual report of the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use or for gratuitous distribution. The terms of membership are for life \$30, or \$3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwellings such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents, and domestics of the house hold!

How many thousand little companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousand sets should be required by Sunday Schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go among!

Orders, with particular directions as to the mode of conveying the books, will meet with prompt attention if addressed to  
**FREDERICK W. PORTER,**

Corresponding Secretary,  
American Sunday School Union,  
No. 146 Chesnut Street, Philadelphia.

Account of contributions to the Treasury of the New  
Haven Ladies Greek Association, since our last Report:

1834.

Jan. 1st,	Rec'd from a friend,	\$	¢
7.	" " Mrs. Whitney,	57	
8.	" " Miss Mary Bradley, rec'd by her from Ladies in Goshen, by Miss Powers,	7	25
"	" " Ladies in Trumbull, by Miss Burton,	5	33
"	" " Miss A. Clarke, Wood-bridge,	3	00
"	" " Individuals in New Haven,	31	42—50
16.	" " Mrs. Whitney,	6	
"	" " Rev. D. D. Field, of Stock-bridge, Mass.—The Ladies Greek Soc. of Pittsfield,	11	12
"	" " Juvenile " (for the Pittsfield School in Smyrna,)	88	88—100
"	" " Miss U. Chappell in New-London,	10	

\$231

L. A. DAGGETT, Secretary.

## HAMDEN PLAINS SELECT SCHOOL.

The second term of this school will commence on Monday, Feb. 10th. A continuance of public patronage is solicited.

References.—Professor Olmsted Yale College, Rev. Geo. E. Delevan Hamden.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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